

The Two Witnesses

Revelation: How It All Ends

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Bible Text: Revelation 11:1-14

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Revelation 11:1, let's read that together here. It says, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Let's kind of review a little bit of what we talked about before. This is an interlude, kind of a separate section from what we were studying in between Revelation 10:1 and 11:14. This kind of comes after the sixth seal but it comes after the sixth trumpet and it includes two visions. The first vision that we talked about before was 144,000 and a multitude which no man can number. The two visions here that we're going to talk about today a little bit, is the angel with the little book or the different things that are going there and the two witnesses.

The title of my lesson today is "Who Are the Two?" That was just to whet your appetite a little bit there. Of course, it's speculation; it's not necessarily something we can say, "I know it's these two." But I have a lot of evidence to say who I think it is and we'll get to that near the end of the lesson. Some of what I have to say is speculation, things that the Bible are unclear on. We're not supposed to, necessarily, know for sure. I think the things that the Bible is clear on are the things that we need to study and be sure of so I want to be true to the text here and walk through, hopefully get all the way to verse 14 since I have five hours according to that clock. No, just kidding. And kind of walk through exactly what it's talking about in verses 1-14 and also, I'll whet your appetites a little bit with who I think the two witnesses could be.

Back to Revelation 11:1. One more time it says, "And there was given me a reed like unto a rod." A reed, a rod, terms we should be familiar with not necessarily from Revelation. A reed is something that maybe today we'd think of it in a musical instrument. It's a piece of wood. A rod is something that they used to use in the olden days to raise sheep. You always had a rod with your sheep and it wasn't just for walking, it was for defense. It would probably have a large end to it that you could beat off any neighboring wolves that were coming in and so it was a protection. It was also something that they used to train the sheep. If the sheep did something wrong because sheep aren't really that smart, they'd have to train them back into shape and guide them back into place. So, is this that kind of rod or this a different kind of rod? "The angel stood, saying, Rise, and measure the temple of God," so we know it's the kind of rod that we use for measurement. Frequently back then because they didn't have inches and feet and yards

and centimeters and all the things we use today, they used rods that were passed around and measured from an original rod. One person would have a rod in a marketplace that was measured from some other person that had a rod in a marketplace that was measured from some other person that had a rod somewhere else and they tried to keep them all the same. Well, I think a rod that was given by God to an angel would probably be the exact rod of what he wants to measure.

So it's a rod for measurement. It probably also is a rod for protection like we talked about, the shepherd's rod. It probably also is a rod that you would consider for discipline and correction and judgment but lastly here, what are they using the rod for? "And the altar." So, the temple of God and the altar, "and them that worship therein." God is taking a measurement or a number of his worshipers. Keep in mind: where are we at here in the tribulation? This is God measuring or counting how many people worship him and maybe not even just how many but to what thoroughness do they worship him. Are you serving God to all of your ability here? We heard in the early service this morning if you were there, Pastor was talking about how much the people that say, "Lord, Lord," and then there are the people that have the faith that believe in Jesus and actually serve Jesus. There is a difference between the two of those and God is measuring them. God is testing them.

Let's read on in verse 2, "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." We're getting a time measurement here: forty and two months or 42 months. We've talked about this before: that's 3 ½ years; 36 is three years and then six months, 42 months. That means that we're actually given a timetable here so let's break this down to here. I'll come back to what the rod was for. Back to the chart that we were given in the past, I'm going to place and this is my speculation, Pastor Bill always feels the right to change it if he feels like it, I'm just kind of placing it here. The 42 months I think that we're speaking of would be the first 42 months, the time when the two witnesses can actually speak and preach the word that they were given from God.

Now, could it be in the second half of Revelation? Yes, it could but let me give you some evidences why I think it's the first. This is why I think when it takes place. First, I think it takes place in the beginning of the tribulation because of the words "times of the Gentiles." If you go to Israel today, particularly Jerusalem, and start walking around, you're really not going to see very many Jews. I mean, there are a few Jews in Israel today, there are a few Jews in Jerusalem, but for the most part they've been kind of kicked out of their homeland and if you walk around, you're going to see a whole lot of different groups of people. You're going to see all the tourists; you're going to see all the people that live in the Arabian type countries; you're going to see all the people that are just coming to do their sacrifices because they think they're earning their way to heaven. Well, those aren't the Jews, per se, and that would definitely be Gentiles because anybody that's not a Jew is considered a Gentile, ruling and reigning and walking about or the ESV says "trampling Jerusalem." So, this could be that time and I think that time would take place on the first half of the tribulation because, remember, the antichrist hasn't made his desecration of the temple yet.

Secondly, this is before the antichrist moves into the temple to desecrate it, the witnesses after the tribulation, raise and ascend. We're going to talk about that when we get to verses 11-13 but if they raise and ascend or they're raised from the dead after they're killed at the end of the tribulation, to me that's not a very good witness. God is a God of second chances, third chances, fourth chances, fifth chances, many different chances. If God wanted to show his people one more time, "Hey, I'm reaching out to you. Look at this great miracle of these two people that were killed and I raised them from the dead again," then maybe more can get saved from that because I believe during the tribulation, tons of people are coming to true salvation, people that have never heard before, people that may have heard before, who knows, that they have finally seen, their eyes are finally open to these great miracles of God because God is now, finally, putting his foot down literally on the earth to the point where things are changing. Bad things are happening; it's a tribulation. Then when he raises those witnesses, I think that will be a great witness for them.

That's just my speculation on why I think the two witnesses were preaching up until the middle of the tribulation during the 42 months and then when the antichrist desecrates that temple and causes all kinds of problems, that's probably the same time that he's going to step in and kill these two witnesses. We're going to talk about that. He does kill the two witnesses because you can't really be raised from the dead unless you're killed first, right? So, God using even antichrist for his work.

Now, I did say Zechariah 2 here and I know I'm jumping around a little bit. Let's turn over to Zechariah 2 and speak more specifically about that measuring rod that we talked about earlier. Zechariah 2, that's the second from the last book of the Old Testament, verse 1, it says, "I lifted up mine eyes again, and looked, and behold a man with a measuring line." Hebrew and Greek are not the same words but I think they're kind of similar here: measuring line/measuring rod. "In his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem." We just talked about measuring the city of Jerusalem. "To see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." I don't know if I can take it as far as to say "multitude of men" would be Gentiles but we do know Jerusalem is packed full of people, a multitude of men. So, I still think we're talking prophecy here. "For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her." Now "will be" is future tense. It's not necessarily something that he already is because if you think about Jerusalem today, it's probably the farthest thing from what God wants it to be. He will be glory in it. "Ho, ho, come forth," and this is not Santa, "and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD." "Spread you," spread Israel abroad. Israel is not in Jerusalem, it is spread abroad amongst the four corners of the earth. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will

shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.” Again, this is Zechariah talking about the rebuilding of Jerusalem and I think it parallels a lot of what's going to happen in Jerusalem.

Now, let's turn over a couple of chapters here to Zechariah 4 and see if we can gather anymore parallels between these two chapters. Zechariah starts off with, “And the angel that talked with me came again,” same passage, same people that he is talking with, “and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps,” we know there are lots of sevens in the book of Revelation so, again, I think we're referring to those things, “which are upon the top thereof,” but here's the important part, here's where we're going today, “And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these,” as in “what are these two,” “my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be?” Again, the angels is assuming, “You should know. What do you mean you don't know what these things are?” “And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain,” again, showing God's power, “and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,” and it keeps going and going and going here and eventually we'll get to the part about “Who are these two?” Verse 11, “Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be?” Again, asking the same question, “And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”

There are only two people that God would set apart, anointed, that's what anointed means, to speak or to be for the whole earth and I know a lot of these things that we've talked about before are localized or possibly happening to Jerusalem but we know if it's happening to Jerusalem, a lot of it's happening to the entire earth. One of the things that we know is happening to the entire earth, is the two witnesses are preaching to the entire earth. Now, how hard is it today? I was listening to an old commentator about this passage and he said, “Obviously there will be some way that these two witnesses will be on television and everybody will be able to see it or maybe there will be a new way that we haven't even thought of yet that will we'll all be able to see it right away.” That commentator didn't know what a cellphone was but I guarantee you that in that day, there would be a very easy way for us all in the entire world to just look down at our hand-held you name whatever it is, it probably won't be a cellphone by then, maybe it will be on our hand, a projection we can hold up and talk to the Jedi. No, I'm just talking. And we'll be

able to see the two witnesses actually happening, actually preaching, giving God's word at all times. That will happen. That's just a given. That's predictions of the Bible. That's prophecy of the Bible. It very easily could come true by then.

So, measurement of time, rod of the shepherd, rod of the iron, breaks and judges, comforts and protects. It is a judgment in solace over the measurement of time. God also wants to number how many people worship him. We talked about that already so let's get ahead to where we are at now. These, turning back to Revelation 11:4, "These are the two olive trees," remember Zechariah 2, "two olive trees and the two candlesticks," they were also referred to as candlesticks, "standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed." Well, in trying to figure out who these two witnesses are, though I don't think it's essential to the faith, we're not given a description of them, we're given a description of what they can do.

So, who are the two? Well, based on the descriptions of their powers, let's look at some evidences here. Who in the past has had the power to devour their enemies with fire? 2 Kings 1:9, the context says we're talking about Elijah. You can see that in verse 8, it says, "And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite." So that's who it is, that's who we're talking about. "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty." So, an example of a person that could call fire down from heaven at God's will, God's will gave him the power to call fire down from heaven to destroy his enemies, well, that was Elijah.

Ponder with me now: I think there is some evidence. So far I haven't given you all my evidence but some evidence that one of them could have been Elijah.

Question? (In Revelation, the fire doesn't come down from heaven, it comes out of a man's mouth.) That's true, that's very true. (It's an entirely different method.) Right, so somehow this could be a different person because their fire can actually come out of their mouth but God has given him that power, right? (Right.) Okay, so just hang with me here. I'm getting there.

Then another person that may have possibly had ability to control fire: John has two, that's true but let me talk about Moses here for a second. Moses and Korah's rebellion. Turn over to Numbers 16. By the way, feel free to disagree with me here. That is okay. This isn't Bible, this is ideas of what it could possibly be. Now, I am using the Bible as

my evidence and I'd love for all the other ideas that are in this room, I know we talked about many other people last time Pastor Bill was here of who these two witnesses could be, always make sure you have Bible evidence to back-up what you're thinking. So I'm going to give you my Bible evidence and then you can give me yours.

Verse 29 of Numbers 16, a couple of pages over there. "These men die the common death of all men," that's phraseology we'll see again, remember that, common death of all men, "or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD." If you remember the story of Korah, he was the one that was going against Moses. He was trying to take over and he said, "I'm just as good as Moses so I'm not sure why he's in charge." Well, he's in charge because God put him in charge. Okay? It wasn't because Moses was more qualified or he was the better choice, God chose Moses and they needed to respect God's choice. This kind of goes back to the whole story of when we talked about the kings of Israel, they wanted a king but they had a judge or they had a prophet and that wasn't God's best choice. Well, Korah thought he was better than him, therefore, he was the better choice but it wasn't God's choice so what happened to them? It's talking about swallowing them up in the ground. Let me skip ahead a couple of verses here, "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

You say, "Alright, wait, this doesn't have anything to do with fire. This doesn't have anything to do with the power of fire." Keep reading. "And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense." So, we're talking about people that were with Korah but they weren't Korah's family. They saw what happened to Korah and they said, "Oh, this God's kind of real. You know, he can kind of open up the ground and cause earthquakes and them to fall in. We'd better get away even though we're still worried about our gods that we're offering incense to. That doesn't really matter, at least I'm not with Korah." And as they ran away, God sent fire down from heaven and consumed them.

Alright, that is a good point, though, that it didn't come out of their mouths. I'll think about that a little bit more.

Let's keep reading back in Revelation 11, please, verse 6. Is there any more description that the Bible could give us of who are these two people? It says in verse 6, "These have power to shut heaven, that it rain not in the days of their prophecy," so they're going to say that it's not going to rain at all, during their 42 months of prophecy the rain will stop, "and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Secondly, the next power that they are supposed to have is

they're supposed to be able to have the power over rain, power over weather, and we need to look back in the Bible and see if that's ever happened before. And particularly they'll have the power of plagues, particularly a power of water to blood. I wonder where that's happened before?

Let's think about that: Elijah said that there will be no rain in 1 Kings, you don't have to turn there, I'll read it for you unless you want to, 1 Kings 17:1, "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab," another great man of history right there, joking a little bit, "As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Again, this is not someone saying that, "I can ask the Lord to punish you." No, no, God gave this person power at his word to say, "There's going to be no rain until I say there's going to be rain and when I say there's going to be rain, there will be rain." Now, you can't take away God's part in all this because God is going to step in and say, "Alright Elijah, go tell them it's going to rain," later on in the story. God does have a part and is in control of all of these prophecies and all these powers but at the same time, God still gives us certain gifts that we have to use of our own abilities. Pastor preached a sermon last Sunday about people that don't use what God has given them or they don't use their own common sense to protect themselves. Maybe you've heard the story before about the man that was on a rooftop when his house started to flood and the waters came up and the waters came up. The boat came out to save him and they said, "Get in the boat or you're going to die." He said, "No, no. My God will save me." The waters came up and the waters came up until they were about at his neck and a helicopter came and said, "Get in the helicopter or you will die." And he said, "No, no. My God will save me." And he dies and goes to heaven and asks God himself, "Why didn't you save me?" He said, "I sent a boat and a helicopter, what more do you want?"

We have to use our common sense. God gave us a brain. God gave us ability. And I'm even going to take it another step further, God gave us certain gifts that other people don't have. That doesn't make Elijah and Moses more special. That doesn't make other people in the work of God more special than you. You have gifts. You have special abilities and I'm not saying fire is going to come out of your mouth, but you have something that God wants you to use and no one else can use it or no one else can do what you can do or affect the people that you can affect or do the work in such a way that you can do. And God is begging you to use it, otherwise he'll just find somebody else.

Luke 4:25. You might say, "Wait, this is New Testament. What does this have to do with Elijah?" Well, let me read it to you and see if it has anything to do with Elijah. Luke 4:25 says, "But I tell you of a truth, many widows were in Israel in the days of Elias," or Elijah, that's the New Testament word for Elijah, "when the heaven was shut up three years and six months," 3 ½ years? "When great famine was throughout all the land," remember, it's kind of a plague when there's no rain, crops don't grow so well when there's no rain. They didn't have modern sprinkler systems like we have today so you shut off all the rain, then all the crops die and there's a famine because there's no food. And back then it's saying, for 3 ½ years Elijah did exactly that. Isn't it ironic that it was 3 ½ years back in Elijah's day and then we're talking about a tribulation that is 3 ½ years

followed by 3 ½ years? Ironic, I don't think so. I think God planned it that way even 4,000 years ago in Elijah's day.

Last passage here, again, New Testament. New Testament with Elijah? Yes, Elijah is in the New Testament probably because he's kind of an important person. James 5:17 says, "Elias," Elijah, the New Testament word, "was a man subject to like passions as we are," he was one of us, he liked things that we like, unfortunately he sinned like we sin, "and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." There is that number again. It sounds interesting to me that he could not only not make it rain, but he could not make it rain for 3 ½ years. So, if he can make it not rain for 3 ½ years, I think again he could make it not rain for 3 ½ years, exactly same time frame. And it just happened to be that long, right?

Question. (Coincidence.) Coincidence, right.

Water to blood. Who did that kind of plague before? Water to blood. Exodus, like we've been studying on Wednesday night. Exodus 7-10. You don't have to turn there, I'm not going to read it, it's three chapters long. It talks about all the plagues that came to Egypt and one of the first plagues was water to blood so if you want to write that down, Exodus 7-10, you can study through the plagues but I'm going to jump right over to 1 Samuel 4:8. Let me turn to the right page here. I say I'm turning pages and it's all electronic but that's okay, remember, we're going to have 3D images that we'll be able to talk to the two witnesses. Technology will be there, I promise, except you won't get your flying car like we were all promised.

1 Samuel, there is a key word here in 1 Samuel 4:8 and it's a key word that we're going to see again in the book of Revelation and that key word, it's only three letters long, is "woe." "Woe unto us! who shall deliver us out of the hand of these mighty Gods?" This is Egypt talking. Egypt, another key example that we're going to see later in the book of Revelation, "these are the Gods," of course, they didn't realize who God was yet, "that smote the Egyptians with all the plagues in the wilderness." So, all plagues. All plagues came to the Egyptians, woe unto the Egyptians. What does Egypt have to do with Jerusalem? Are we going to see that again later? Maybe we will.

Let's keep reading in Revelation 11:7-9. Again, you don't have to turn there, it's on the screen. "And when they shall have finished their testimony," done preaching all that they have to say. They'll say things like, "He who has ears, let him hear the word of God." It says, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them," and kill them. Now, I'm still working through this so you can still work through this with me that the beast and the antichrist are not always the same person but sometimes they are. In fact, later on in Revelation, you'll read about how the first beast so that would say that there's a second beast, or is it the same beast with a different bit about him? So, I'm going to ponder a little bit here, again, stepping away from what's in the Scriptures to what could that possibly mean? Someone that came out of the bottomless pit? Well, is this Satan himself? Did Satan go down in the bottomless pit? Well, let me come back to

that passage here and talk about the beast and the bottomless pit. There is a time when Satan himself will possess the antichrist. Satan himself is going to come into him just like a demon would possess a man and possess the antichrist. Clearly, the antichrist is not going to be a saved person so he has the possibility of being possessed. He will be possessed by Satan and then you could say that the beast and Satan or the antichrist and Satan himself are one. Actually indwells him, I believe, it's around 17:8 and he'll have all the powers that God allows him to have, all the powers that Satan has and we don't have time to turn there but that's found in Daniel 7:21 when Satan gives his power to someone else. He doesn't give his power to someone else just by saying, "Alright, you can have my power," he indwells him.

So, maybe this beast that comes out of the bottomless pit is Satan himself then what was Satan doing down in there? Again, I'm just pondering, feel free to disagree with me on this: maybe he was down there loosing the chains of those bonded creatures we talked about before that come out and sting those people on the earth. Why would he have to do that? Well, God didn't go down there and release those creatures but God did allow those creatures to be released out of the bottomless pit. Maybe. And again, another advertisement for that kind of video that I was talking about earlier, if you go and watch that, they talk about an actual "bottomless pit" that was in the ancient days around the churches. It wasn't a bottomless pit but it was a pit around volcanic activity because they have hot springs in one of those cities that we talked about and cold springs in another. The only way that you get that is from volcanic activity. And there was a pit and what came out of the pit was a smoke and the smoke killed things that flew over it, that's what a volcano does. It produces toxic gas and that toxic gas came out and killed things that went over it. There was even a man who bragged about that he went down into the pit and he could survive it and came back out and they thought, "Ah, he was the devil," or he was a devil worshiper because he had this power over the pit. That's why later on we read in the New Testament it said that Jesus could go down to the bottomless pit and come out. He was kind of saying that Jesus is better than that little guy who thought he could survive the bottomless pit. Jesus could go all the way down the bottomless pit and come out and have the power over that. Again, another advertisement for that video.

Let's go back to these verses here that we talked about before and we're almost out of time so I may have to come back to you. It says, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt," Sodom and Gomorrah and the Egypt we read about earlier, "and killed them where also our Lord was crucified." The Lord wasn't crucified in Egypt, he was crucified in Jerusalem so not only are they Sodom and Gomorrah with all their fornications, they're Egypt with all their god worshipping but they're also Jerusalem because it was the Jews that killed Jesus. All three in one spiritually, it says. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves." Ew. Their dead bodies shall lie in the street. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Interesting.

All these things that are happening, it's a celebration and it's a prophecy. I'll just show you this slide and I'll send them out to you. Isaiah talks about how this is a celebration in chapter 3:9; Isaiah 20; prophecies fulfilled from Psalms when they talk about celebrating this devil problem, this devil worship; John 16:20 talks about another passage; Revelation 3:10 talks about this celebration, kind of a modern Christmas, if you will, when two people died. It even goes back as far as to Esther 9:19-22. I hope you look those up on your own time. They're great shows of this.

Revelation 11:11, "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake," that should put us back into a timeline here, but this earthquake's a little bit different. It says, "and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted," but they didn't run to the hills like we read before, "and gave glory to the God of heaven." The breath of life, this happened before, this has happened in Ezekiel when we're talking about Elijah being taken up with a chariot of fire. He's done this before. Revelation 4:1, God's voice is spoken out. 2 Kings 2:11, again, is a picture of when Elijah was taken up with fire to heaven. He's being raised to heaven again so this wouldn't be new to him.

Those are just some of the evidences that I see there and, wow, there is just so much I could talk about. I'm going to leave it at that. The second woe is over, the third woe to come. We'll hopefully talk about that again next week.